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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Developmental Communalism An Alternative Approach To Communal Studies

by Dr. Donald E. Pitzer

Dr. Pitzer is Professor of History and Director, Center for Communal Studies, University of Southern Indiana, Evansville, Indiana.

This paper was presented at the International Conference on Utopian Thought and Communal Experience sponsored by the International Communal Studies Association and National Historic Communal Societies Association at New Lanark, Scotland, July 18-21, 1988. It also appears as a chapter in Utopian Thought and Communal Experience edited by Dennis Hardy and Lorna Davidson. It is available for 7 1/2 pounds sterling (approx. \$13.90) from Middlesex Polytechnic, Queensway, Enfield EN3 4SF, England.

Communal living is a generic social mechanism available to peoples, governments and movements, past, present and future. Ancient and modern hunting and gathering peoples and small-scale agricultural societies often evidence communal characteristics. Governments place millions of citizens in state-sponsored communal projects. Yet communitarian scholarship focuses almost exclusively upon communal usage by religious and secular movements. Leaders of these movements look to communal living as a survival technique, especially during formative stages. They see communes as a means of escaping the old order and seeking a new one either of their own making or produced by divine or historical forces.

Communes become laboratories to test and demonstrate new ideologies and systems. For some movements, communalism itself becomes a panacea for world reform. The communes established by movements are small, voluntary social units, partly isolated from the general society, in which members share an ideology, a lifestyle and an economic union while practicing their ideal systems. Insistence on inflexibly adhering to communalism and related practices and beliefs can be dysfunctional, however. Movements, as well as governments and peoples, that do not adjust their strictly communal efforts or adopt new organizational forms more suitable to changing internal and external conditions and the needs of rising generations, can arrest their own development. At best, they may enter stable states of equilibrium. At worst, they may stagnate and die. Ironically perhaps, the most ardent practitioners of communalism usually witness the decline and death of their larger ideological movements, whereas those who develop beyond an early communal phase to more pliable social, economic and administrative forms usually see their causes not only survive but flourish.

Thus, first-century Christians adopted communalism to insure survival, then adapted developmentally providing for the continuation of their religious movement. In both doctrines

and community of goods, early Christianity adjusted and made possible the expansion of the faith to Gentiles. Paul and Stephen played critical roles in the increasingly universal application and appeal of early Christianity. In contrast to Matthew and James, they advocated lessening the legalistic tendencies of the first Hebrew Christian community in Jerusalem to accommodate the cultural differences of the more populous Greek Hellenists. Biblical evidence suggests that Paul may have developed the doctrine of justification by faith to solve the communal problems of assimilating non-Jewish converts into the Christian community without circumcision or compliance with Jewish dietary regulation. Conflicts between Hebrew and Hellenist Christians resulted in complaints about Hellenist widows not being served from the common fund and may have contributed to the abandonment of the community of goods itself. Growth of the Christian movement ultimately took precedence over communal living and legalistic enforcement of Hebrew law upon Gentile Christians. The developmental approach prevailed, and the vitality of Christianity resulted.

Christian communalism nevertheless continued having an influence as principal communal model for religious movements in the Western World. Many of these, like Christianity itself, also developed beyond an early communal phase. Notable are the Moravians, Seventh-Day Baptists, Mormons, Amana inspirationists, American Theosophists, and Mennonites of Reba Place Fellowship. However, the less developmentally adaptive religious sects suffered the fate of the now-moribund Shakers and the extinct Harmonists, Keillites, Zoarites and Janssonists. The Amish and Hutterites stand as exceptions, maintaining their communities over centuries by means of unique adaptations. The Amish cultivated community and cooperation without requiring complete economic union. The change: as Hutterite "colonies" grow to about 130 members, they divide and found nearby, semi-autonomous new ones.

The non-sectarian reform movements inspired by Robert Owens of New Lanark, Scotland, and Charles Fourier of Paris, France, lived past their ephemeral communal stages to realize many of their reform goals through other means. Today, the maturing kibbutz movement in Israel and the aging membership of the Roman Catholic Religious Orders in

America grapple with their own developmental challenges. Their respective abilities at innovative adaptation will determine the future of their causes.

The foregoing historical facts and assumptions suggest the process and approach of "developmental communalism." Developmental communalism is the process of adopting communal living and collective economies as useful arrangements during a formative stage of social, political, religious or reform development and of altering or abandoning communal forms, economies, and practices in response to subsequent challenges and needs. The approach of developmental communalism takes into account the tendency of peoples, their governments and their movements to become communal, the variety of practices and ideologies employed while living communally, and the necessary changes made in communal efforts to sustain their larger movements, programs and objectives while avoiding collective stagnation, boredom and, possibly death.

Taking developmental communalism into consideration changes our perception of communal phenomena, redirects the nature of our study and conclusions, and may offer a new paradigm for this academic field. The alternative approach to communal studies which results, as we will see, offers distinct advantages over the success-failure methodology that prevails in communal scholarship.

THE TRADITIONAL SUCCESS-FAILURE APPROACH

Current scholarship views groups living communally as distinct social institutions; that is, as "communal societies." They are analyzed as social microcosms. Their internal systems are studied to determine what most effectively produces longevity for the communal structure. Longevity, in fact, is the present criterion for "success." The success-failure syndrome dominates scholarly assessment, resulting sometimes in entire movements being mistaken for their communal manifestations.

The epitome of this predominant success-failure approach came in 1972 with the publication of Rosabeth Kanter's influential Commitment and Community: Communes and Utopias in Sociological Perspective. Kanter rated groups living communally for a sociological generation of twenty-five years to be "successful."

This is a simple formula, indeed. Any movement lasting twenty-five years in communal form is successful; any not remaining in community that long is unsuccessful. By this convenient measure, Kanter deemed "successful" only eleven of the ninety-one well-known utopian communities founded in the United States between 1780 and 1860.

Quite understandably, she found that only authoritarian religious sects produced the needed combination of continuance, cohesion and control commitment to weld members into communal bodies for the minimal twenty-five years. Therefore, the groups which created "successful communities" according to this criterion were the Shakers of English immigrant Ann Lee; followers of Jemima Wilkinson in Jerusalem, NY; Harmony Society of German-American George Rapp; German Inspirationists of Ebenezer, NY and Amana, IA; German Separatists of Zoar, OH; Seventh Day Baptists of Snow Hill, PA; Roman Catholics at Saint Nazianz, WI; disciples of German William Keil at Bethel, MO and Aurora, OR; and John Humphrey Noyes' perfectionists at Oneida, NY.

As might be expected on an ideological basis alone, not one model community established by the non-sectarian, democratic, egalitarian, individualistic and anarchistic movements of the 1780-1860 era fulfilled Kanter's twenty-five requirement. Thus, she judged them all unsuccessful. Regardless of the enduring effects of the causes they represented and the non-communal forms which they later assumed, the following were among the communal settlements written off by the Kanter success-failure method: all thirteen founded on the principles of Robert Owen, including New Harmony, IN, and Frances Wright's Nashoba near Memphis, TN; Adin Ballou's Hopedale in Massachusetts; Josiah Warren's Utopia in Ohio and Modern Times on Long Island; John Collin's Skaneateles in New York; and all thirty Fourierist phalanxes including Brook Farm in Massachusetts. Kanter, frustrated by the array of secular Icarian communities founded by the French disciples of Etienne Cabet from Illinois, Missouri, and Iowa to California, eliminated them from her study as unclassifiable.

THE DEVELOPMENTAL COMMUNALISM APPROACH

Developmental communalism promises to lead communitarian scholarship beyond the

limitations of this successful-failure method. It permits a greater conceptual latitude and a more expansive perspective for perceiving, analyzing and understanding communal usage. This is possible because developmental communalism recognizes three essential facts about communal living and collective economies not previously emphasized. First, communal living and collective economies are universally available to peoples, governments and movements. Second, communal practices are often adopted out of necessity for security, stability and survival during the emergence of a people, a culture, a political program or a religious or secular movement. Third, that communal usage is sometimes altered creatively or abandoned altogether for more relevant organizational strategies as new circumstances and opportunities arise, both preserving and perhaps invigorating the original culture, government or movement and its long-term objectives.

Developmental communalism therefore encourages a shift in the focus of scholarly attention from the internal factors that produce or inhibit longevity of the communal structure itself to a consideration of the entire history and influence of the movements of which communalism is a single facet. We can examine the origins, objectives and achievements of entire movements. We can begin to put the communal phase into its proper place and can sense its true function. We can look with greater specificity at subtle changes in communal practices made to preserve movements themselves. We can isolate the factors and conditions that identify the groups which adapt to change most effectively. We can gain new appreciation for the movements which have developed beyond their communal stages to solve the divisive problems caused by the influx of new members or the coming of new generations no longer inspired by the charismatic leaders and intense ideological imperatives that drove the original members to the disciplines and sacrifices, as well as the psychological, social and economical support of intentional community. We can begin putting the terms "success" and "failure" to better use, if we choose to use them at all. Success and failure can be used to measure the extent to which original and long-range goals are achieved and people inside and outside movements are benefitted rather than to suggest how long a communal framework is

maintained. We possibly can extricate our studies from the misuse of the terms "communal society" and "communal movement." In order to explore these possibilities further, let us consider the developmental approach in practice, analyzing communal aspects of hunting, gathering and small-scale agricultural peoples, communal initiatives of governments, and the traditional communes of religious and secular movements.

DEVELOPMENTAL APPROACH IN PRACTICE: TRIBAL PEOPLES

Broader and more effective avenues of study become apparent from a developmental orientation. The universal appeal of communal methods and the variety of their application are discovered in the customs of sharing food and other resources embedded in many hunting, gathering, pastoral and horticultural societies of the past and present. In these groups sharing and survival are inseparable. Selfishness and hoarding are intolerable. Rights to use communal resources (usufruct rights) preclude private ownership of property except for small personal items. Theoretically, everyone owns a share in virtually everything claimed by the band, the kinship group, the tribe. However, sharing occurs under carefully prescribed conditions that do not necessarily permit equal shares on any given occasion. Communalism of this type is best compared to the reciprocity in food, favors and labor occurring in families of all ages and places.

Challenges and benefits await students of developmental communalism who investigate groups from the San (Bushmen) of the African Kalahari Desert and Aborigines of Australia to the Pueblo tribes of America. Knowing more about the nature of communal practices in pre-industrial societies and comparing them with the communal living attempted in modern capitalistic and communist societies promises new insights. The degree of similarity of the place of the individual in a modern family or commune and a person in a hunting-gathering society may be understood. The relationship, if any, of long-term communal usage by tribal societies to the creation of social and environmental equilibrium or cultural stagnation, even if in a near-utopian setting, is of vital concern not only for understanding communalism itself, but

also for all futuristic planning. In fact, crying out for solution are the very mysteries of why, how and with what effects civilizations depart from the communal ways of the bands, tribes and chiefdoms which precede them. We may find that civilizations actually continue the familial aspects of earlier peoples as a communal social substructure within the emerging public economy and institutions.

DEVELOPMENTAL APPROACH IN PRACTICE: GOVERNMENTAL PROGRAMS

Developmental communalism opens new frontiers for study of the establishment of communes for governmental purposes. Governments, especially new regimes and their agents, use communal methods to pacify conquered peoples, settle new territories, solidify domestic control and solve economic problems. Let us briefly consider a few examples which beckon for additional research and analysis.

The Spanish and Portuguese governments authorized the mission villages system as a means of Indian pacification in the Western Hemisphere. Their agents were the regular clergy of the Roman Catholic Religious Orders. Of particular interest are the villages created in sixteenth-century New Spain by Franciscan Vasco de Quiroga. His Indian villages were modeled after Thomas More's *Utopia*, complete with community of property and labor, and representative government.

Beginning in 1910 at Degania south of the Sea of Galilee in Palestine, socialistic Zionists created Kibbutzim as communally-organized units of occupation which helped make possible the establishment of the state of Israel in 1948. Since 1948, the Israeli government has given land and other assistance to the kibbutzim as centers for civilian defense and economic development. Having realized most of its original nationalistic goals, the socialistic Zionist movement has formed 269 efficient, effective, thoroughly communal kibbutzim. In the decades since 1910, the movement has made many organizational adjustments and now faces the ultimate developmental challenge.

Current realities suggest that this idealistic Jewish movement is confronted with that critical point in its history at which, according to developmental communalism, it must

significantly modify or abandon communalism itself or stagnate and, possibly, die. For many kibbutzniks, the desire to continue the discipline of communal living is no longer strong or driven by the necessities and ideology of the early movement. Kibbutz population may be on the decline as fewer than sixty percent of the children raised in kibbutzim choose to apply for life membership. The materialism of the general society shows in suggestions of five-day work weeks, bonuses for overtime, and more luxury items in the kibbutz. Some want fewer rules and the abandonment of the central dining room which has typified communal life. These important indicators are not lost on kibbutz leaders who, by addressing them in open forums, demonstrate the signs of concern and vitality in the larger movements.

Major adjustments in kibbutz form and practice continually take place. In April, 1987, the Kibbutz Artzi, a federation of some eighty kibbutzim, decided formally to sanction the growing practice of housing children with their parents, a significant trend away from the more economical and cooperative childcare centers established by the founders. Separate family units were a distinct feature of the kibbutzim transformed into moshave shitufi settlements beginning in the 1930s. As a "partnership moshave," the moshave shitufi combines the common economy of the kibbutz with the greater individualistic freedom of the moshave. In effect the moshave shitufim, which maintain affiliation with the United Kibbutz Movement, represent a developmental modification midway between the strictly communal kibbutzim and the capitalistic moshavim. Some believe, even fear, that the urban characteristics found in kibbutzim may lead to their gradual transformation into small towns or suburbs having lost their ideological base. We can observe developmental communalism as it transpires in the metamorphosis of the Israeli kibbutz. And we may soon learn whether communalism itself remains an uncompromisable element of this movement or whether the movement's other socialistic, democratic, egalitarian and ethnic commitments will sustain it in significantly modified organizational form.

Due to space requirement, the conclusion of this article (which is used with permission) will conclude in our March issue.

Kibbutz: A Unique Way Of Life

by Neil Garscadden

The following article first appeared as a Commentary in the Yellow Springs News and is reprinted with permission of the author.

Neil Garscadden spent six months in Israel and lived on a kibbutz for two and a half months in 1987. He is a 1984 graduate of Yellow Springs High School and graduated from Miami University in Oxford, OH in 1988.

Most of you have no doubt heard of the word kibbutz. As far as I could tell, the word is derived from an ancient Hebrew term for "work hard and don't get paid." Anyhow, those of you who are interested in perhaps traveling in the Middle East, more specifically Israel, will want to experience this unique way of life.

Kibbutzes are communities of families and people engaged in a communal form of living. All that the kibbutz produces is shared equally among the members. The population of a kibbutz can range anywhere from less than 100 to over 2,000. Every adult member is expected to work eight hours a day. Generally the work is of the agricultural type; however, due to depressed crop prices, many kibbutzes have gravitated toward a more high-tech, industrial base.

In return for their work, kibbutz members can expect all medical and dental fees to be covered; one-room apartments for singles, or moderately sized houses for those with families. Food is paid for as well. Along with these amenities, kibbutz members receive the equivalent of about \$1,000 yearly, which they can spend as they wish. Private cars are not allowed.

Children who grow up in the kibbutz begin working after their twelfth birthday. They work one day of the week during school and donate a month of their summer vacation. In their sixteenth year they leave home to live with others in their own apartments. After serving in the army--a mandatory two years for women, three years for men--they have the option of returning to the kibbutz for another year.

If they choose this, the kibbutz will cover all the expenses of any Israeli university in which they are accepted, with no obligation to return to the kibbutz afterward. Some kibbutzes also give sums of money which are traditionally used to tour Europe and America.

To become a member of a kibbutz, one must work one full year. Whether one becomes a member is then decided upon by a vote, in which all the members of the kibbutz participate. Once a member, all of one's assets are expected to be given to the kibbutz. Many families, however, set aside accounts illegally for personal use.

Those families deciding to leave the kibbutz do so at their own risk. Usually they are looked down upon, and are given only barely sufficient funds to secure themselves a situation elsewhere.

The life of volunteers in a kibbutz resembles, to a point, that of members. Volunteers usually share a room with one or two others. Meals are eaten with the rest of the kibbutzniks in the dining hall, and the volunteers work eight hours a day like everyone else.

English volunteers are proportionally the largest group, but lately have a bad reputation--and many kibbutzes are specifically requesting non-English volunteers. Apparently they have corrupted the youth by introducing alcohol which the English volunteer is said to enjoy from the time he finishes work until he falls asleep. American and Dutch make up the next two largest groups; Syrians, for some reason, are sadly under-represented.

But why, you may ask, do people decide to become Kibbutzniks? For many it is the idealism of working the land and being independently self-sufficient. For others it means getting out of the rat race--all necessities are paid for and there are few worries. One gets to know everyone, and a strong sense of community develops. Life may be routine, even boring, but everything is taken care of as long as you show up to work every morning.

Does this mean that kibbutzes are in fact the utopias that some try to make them out

to be? Maybe. Perhaps they are as close as we can get. Those who can see themselves picking avocados every day for the next forty years will want to look into these unusual communities. Millions of Americans who perform such tasks at barely sufficient wages would be impressed by the lifestyle attainable for such work. Those with higher aspirations will find themselves frustrated by the enforced egalitarianism.

I had a great time on the kibbutz and would recommend it to anyone. Of course, when I was walking to the banana field at five in the morning I wasn't so enthusiastic. But now, looking back on it, thinking of all the people I met, how much I learned, and remembering the feeling of being out in the fields picking lychees, bananas, and even avocados, I have to say I would do it all again.



Commentary

Is Community Possible In the Middle East?

by Ernest Morgan

Ernest Morgan's concern for and background in Middle East affairs, dates back to 1949-50 when he served as a member of the U.N. team which administered Arab Relief in the Gaza Strip under the direction of the American Friends Service Committee. He has kept abreast of Middle East affairs ever since.

Paradoxical as it may seem, the present crisis in the Middle East offers a golden opportunity for an historic breakthrough in those affairs and for a springboard for launching a community of nations there along the lines of the European Community. The time has come to "give history a new turn."

Looking at the past, Christian intolerance gave rise to antisemitism and this led to political Zionism. The infamous Treaty of Versailles opened the way for Hitler, the Holocaust, and World War II. This, in turn, led to the creation of Israel, the destruction of Palestine and fresh waves of hatred and terror. Are we doomed to continue as helpless actors on the tragic stage of history, moving from one disaster to another--or can we bring a new approach to the situation?

This was done in western Europe, with American help, after World War II. For centuries that continent had been the scene of ancient rivalries and bloody conflicts. Now, for forty years, the nations of western Europe have lived as a community with no suggestion of war. The same can be done in the Middle East if we have the imagination and the will. It can be done without going through a bloodbath or a showdown of military power.

How? By creating a special UN Commission and calling a conference of the entire Middle East, including Israel and Iran, and working out the problems in a total process. Confronted by massive buildups of troops, aircraft and poison gas and the risk to thousands of lives; confronted by hordes of desperate refugees and by nations in growing poverty, enormous military expenses and skyrocketing oil prices; confronted by rising Islamic fundamentalism and anti-Jewish and anti-American bitterness--and with the whole world deeply concerned--an ideal time has come for a new and positive beginning in the entire Middle East situation, looking toward a community of nations there. This would go far beyond the present crisis and would be oriented to a win/win process, not win/lose.

Iraq used to be Mesopotamia and Kuwait was its seaport--until the British Army cut it off, for British purposes, and made it a separate sheikdom. It was wrong for Iraq to seize it, but understandable, and doesn't signify that Iraq is out to conquer the Middle East.

Would Iraq yield on Kuwait? In the context of a broad Middle East settlement it almost certainly would. Would Israel relinquish Gaza and the West Bank? Almost undoubtedly this would be part of a broader agenda and

would greatly improve Israel's chances for long term survival. These actions would not be pursued in terms of surrender but of expediency and cooperation.

A military solution is no solution at all. It would cost at least 20,000 American lives and probably 100,000 Iraqi lives and would likely destroy Kuwait's oil wells. It would cost us many billions of dollars, would certainly disrupt oil production, impose increased poverty and hardship on many nations, generate violent Islamic fundamentalism and anti-American sentiment in the Arab world and leave the Middle East in shambles.

Back in August Iraq offered to withdraw from Kuwait if Syria and Israel would do likewise from the territories they have seized in recent years.

Israel is drifting into an impossible situation, with ever-increasing violence and hatred between it and its 185 million Arab neighbors. For Israel, now is a golden opportunity to relinquish the disputed territories, not as an act of surrender but as an act of expediency and good will carried out in exchange for peace and friendship.

I know the Arab mentality well from personal experience. Those people attach almost desperate importance to the saving of face and at the same time are capable of total reversal of feelings when approached with goodwill and understanding. Already the PLO has offered to accept Israel's right to exist.

Dealing with individual Arab states, as Shamir insists on doing, is totally hopeless. I said in 1950 that any Arab leader pursuing a separate peace with Israel would be signing his own death warrant. It's still true. Witness Abdullah and Sadat. Resolution must take place in a full Middle East Conference aimed, not just at "peace," but at a real community of nations.

Time is running out for Israel. With the U. S. in deepening recession, staggering under an astronomical debt and experiencing growing budget constraints, its continued economic support of Israel is in serious doubt. Without this support and surrounded by hostile neighbors, Israel would be in a very bad situation.

There is a strong peace movement in Israel. However, Shamir's hard line government is holding on by a few percentage points, mainly derived from his support by the Separdic (Oriental) Jews who are the least educated and most belligerent section of the Israeli population. The U.S. needs to give active support to the Israeli Peace Movement and bring pressure on the Shamir government to cooperate.

None of us have clean hands. The U.S. provided much of Saddam's military equipment. When the U.N. proposed sanctions against him for gassing Kurdish villages, the U.S. delegate voted against those sanctions, because Saddam was fighting our enemy, Iran. Why was Iran our enemy? Because the CIA, in the interest of the oil companies, destroyed Iran's democratic government and installed a tyrant (the Shah) whose secret police (trained in Florida) tortured and murdered thousands. That led to the rise of the Ayatolla and Iran's hatred of America. We need to be restrained in how we point our finger at other nations.

What about oil? At the present rate the world's oil will be gone in a few decades anyhow--unless the greenhouse effect knocks us out first! The time has come to develop solar power to generate hydrogen, the queen of fuels, to replace oil (and later coal as well). One tenth of the American desert could produce all the energy we need. Hydrogen burns clean, leaving nothing but water vapor. It could head off the greenhouse effect, which is ten times more dangerous than anything Saddam might do.

Our imports of oil add \$60 billion a year to the U. S. trade deficit--and the amount is rising. Solar/hydrogen power from the American desert could save every penny of that. A third of our military budget in ten years, could install the basic generating equipment. After that, production would be cheap.

Hydrogen is not dangerous to use. It can be absorbed chemically and stored in pellets of an iron/titanium alloy which would make it safer to use than gasoline. The cost of building a hydrogen car is roughly the same as for a gasoline car. The cost of converting a gasoline car is about \$1,000.

A shift to hydrogen does not need to hurt the Arab countries. They can use some of their oil money to shift to solar power. (Saudi Arabia has already started.) They have lots of desert and could export hydrogen to Europe forever.

Let's support those U. N. members who are calling for a conference and let's urge our own government and Israel's to adopt this policy. Let's urge, in every way we can, that this conference be directed, not just toward settling current disputes, but also toward the creation of a true community of nations in the Middle East. This will take time and patience, but it CAN be done. America must stand by as a partner, not as a belligerent partisan of one or another fragment.

George Washington once said "Without vision the people perish!" That was never more true than today as we face the twin crises of the Middle East and the environment. Let's use these crises as an occasion to move humanity forward to a peaceful and prosperous future. Let's make history--not just react to it.

Readers Write



ABOUT COMMUNITY SERVICE BOOKS

Enclosed are some relevant articles. Hope Conference went well. It looked good!

During a recent Soviet trip, I gave the director of a local arts and crafts school, in a small town outside of Moscow, a copy of Industries For Small Communities. I also gave a copy of The Small Community to one of our guides, who works in a computer type institute and who may write her (and others') reactions.

Howard Cort, Ghent, NY

ABOUT COMMUNITY SERVICE CONFERENCE

Thanks for printing the book review on Cohousing in the last Newsletter. Hope it elicits a wide response. You might wish to invite the authors to next year's conference. John Blakelock captured the spirit of the conference--felt as though I was there.

Lance Grolla, Omaha, NE

ABOUT COMMUNITY SERVICE NEWSLETTER

Over the past year I have enjoyed reading the Community Service Newsletter, and I would like to continue to do so. Therefore, I am enclosing a check to renew my membership.

Thanks for your good work.

Michael Healy, Burlington, VT

ABOUT "RESTRUCTURING THE AMERICAN ECONOMY"

Harry Schwarzlander's criticisms of my article on "Restructuring the American Economy" are well taken.

The basic need of our society is the development of new habits, ideals and values. Greed, exploitation, and rampant consumerism threaten our destruction. In a sense, the restructuring which I have suggested would be dealing with symptoms rather than fundamentals.

However, economic measures of the type I have suggested will still be needed to implement a more humane pattern of habits and values, and also to avoid self destruction before the habits and values have time to emerge.

If you will pardon the military analogy, "We need to attack on all fronts!" Back in the Depression, I headed a barter organization (organized by Arthur Morgan) which issued a local currency (scrip) that circulated briskly in Yellow Springs, encouraging economic activity at the grassroots and easing the shock of the Depression. A few years later I ran for Governor of Ohio on the Socialist ticket. Today I chair the board of an employee-owned multinational company. None of these approaches could solve our problems, and all of them have limitations and complications. However, all were valid and aimed at the same basic goal.

One of Lucy Morgan's favorite jokes was about a man who received a telegram stating that his mother-in-law had died, and asking for instructions. "Shall we embalm, cremate, or bury?" His response was "Embalm, cremate, and bury. Take no chances!"

Ernest Morgan, Burnsville, NC



Announcements

OHIO ECOLOGICAL FOOD & FARM ASSOCIATION ORGANIC CONFERENCE, MARCH 2-3, 1991

Master gardener Elliot Coleman and the former Texas agriculture commissioner Jim Hightower will be the main keynoters at the 12th Annual Ohio Organic Conference, "Sustainable Solutions: Methods and Markets" to be held at the Agricultural Technical Inst., Wooster, OH, March 2 and 3.

Sponsored by Ohio Ecological Food & Farm Assoc., the conference will be of interest to farmers, specialized growers, home gardeners, natural food consumers, and anyone interested in the practice of an alternative food system. Fees range from \$15 for student to \$35 for OEFFA non-members registering after Feb. 15.

Coleman, a 20-year practitioner/teacher of organic gardening, is author of the 1990 gardening manual New Organic Grower. Hightower--whose efforts on behalf of sustainable agriculture and grower cooperatives in eight years as Texas ag commissioner earned him a following and enough wealthy state enemies to prevent his election to a third term--will speak to the shared concerns of consumers, environmentalists and farmers.

Other speakers include organic farmer/dairyman Robert Fogg from Michigan, Thom Leonard of the Kansas-based Grain Exchange and Great Plain Bread Co., and Margaret Krome of the Wisconsin Rural Development Center. Storyteller Mac Parker will entertain guests with humorous, poignant vignettes of rural life.

Over 30 workshops will be offered. Child-care will be provided for infants while a children's conference has been planned for kids from age 3-12. Reasonably-priced meals will be served to those who preregister.

For more information contact: Holly Harman Fackler, Organic Conference, 65 Plymouth Street, Plymouth OH 44865; 419/687-7665.

HELPING PEOPLE BE SAFE IN COMMUNITY!

Ohio Safeguards is sponsoring a two-day event designed to help participants think together about the question: What must we do, in response to the fact that our fellow-citizens are likely to be hurt? It will be January 28-29 in Springfield, Ohio.

"Safety" seems to be an elusive experience for all of us. Even more elusive for people who are especially vulnerable--people who have disabilities, or who are sick, or old--people who carry labels affixed by society's organized helpers, the human service agencies.

Some of the issues to be considered are: What is the meaning, for us, of the ways we describe what happens to someone, e.g. "exploitation," "abuse," "neglect"? How might vulnerable people and others in a community be joined together in order to achieve greater security for all? How might "Professionalism" be a help or a threat to the safety of vulnerable people? What can we rely on as useful responses to the vulnerability of some of our fellow-citizens?

The event will include both talks about these issues by the "presenters" and ample opportunities for participants to discuss these issues.

Presenters will be John O'Brien, Responsive Systems Associates, Atlanta, GA, and Wade Hitzing, Society for Community Support, Columbus, OH. Mr. O'Brien is internationally-known as a planner, writer, and teacher about issues involving vulnerable people. He is the "organizer" of the event and will be both a speaker and a recorder during the two days. Dr. Hitzing is well-known across North America as a thoughtful advocate for people who are said to present "behavioral challenges." He will be both a speaker and a listener.

This conference will be Monday and Tuesday, January 28-29, 9:30 AM-4:00 PM each day at the Holiday Inn, South, I-70 and SR 72 (383 E. Leffel Lane), Springfield, Ohio. Participants may register by sending a check for \$60 payable to Ohio Safeguards to: Ohio Safeguards, PO Box 1943, Chillicothe, OH 45601. For more information contact Jack Pealer, Ohio Safeguards, (614) 773-6191 or Sandra Landis, Ohio Safeguards (614) 347-4126.

CITIZEN ADVOCACY: CITIZEN PARTNERSHIP

This event is sponsored by Ohio Safeguards and Ohio Citizen Advocacy Coalition. It will be held Wednesday, January 30, 10:00 AM-3:30 PM at the Society of Friends Meeting House, Yellow Springs, Ohio, President Street.

What is a Citizen Advocate? In Ohio there are many people who believe that all Ohioans, whether disabled or not, have basic rights and ought to be allowed to live as full citizens. A "Citizen Advocate" is a person who represents the interests of someone who has a disability as if those interests were her or his own. A citizen Advocate works, voluntarily, to make a difference in the life of someone who has a disability, by becoming a spokesperson, mentor, friend, or helper.

Love, security, and practical support are basic needs that all people require in their lives. Today many people with disabilities go through much of their lives without these needs being met. Such people are often socially isolated. This isolation calls for other people to stand with the isolated person, so that that person can begin to enjoy citizenship.

This event will introduce the idea of Citizen Advocacy and the basic principles that make Citizen Advocacy "work" in communities. This introduction will be presented by John O'Brien, of Atlanta, GA. Mr. O'Brien is the co-author of "Citizen Advocacy Program Evaluation" and author of "Learning From Citizen Advocacy Programs"--two books that offer the clearest explanation of the idea of Citizen Advocacy. In addition, people representing several Ohio Citizen Advocacy programs will share with those who attend, stories that illustrate what Citizen Advocacy has meant both to individuals and to communities in Ohio. There will also be time for sharing of thoughts about how new Citizen Advocacy programs may be started. Participants in this event will be challenged to develop a vision of the future that includes Citizen Advocacy.

Participants may register by sending a check for \$5 payable to Ohio Safeguards to: Ohio Safeguards, Box 1943, Chillicothe, OH 45601. For more information: Contact Jack Pealer, Ohio Safeguards (614) 773-6191 or Donna McGrath, Citizen Advocacy, (614) 342-4980.

GRAILVILLE PROGRAMS

Feb. 2, 9 AM-4 PM: "Book Crafting Workshop." Pamela Cole will provide materials and instructions for making a book. Cost of \$25-35 includes materials and lunch.

Feb. 15-17: "Women Writing" with Elizabeth Presley-Fields & Mary Brosner. Activities, discussions, quiet time, and sharing of writing. \$100-135 for program, room, meals.

For more information write: Grailville Programs, 932 O'Bannonville Road, Loveland, OH 45140; 513-683-2340.

GAINING FINANCIAL INDEPENDENCE

Jim Schenk of Imago is offering a workshop on "Gaining Financial Independence and Doing What You Want With Your Life." Subjects are security and freedom, financial security and the freedom to do the type of work you want.

Dates are Wednesday evenings, January 23, 30, and February 6 from 7:00 to 9:15 PM. Cost: \$30 - \$40 sliding scale fee. For more information contact Imago Inc., 553 Enright Avenue, Cincinnati, OH 45205; 513/921-5124.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$25 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$30 in U.S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1 per copy.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Change

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

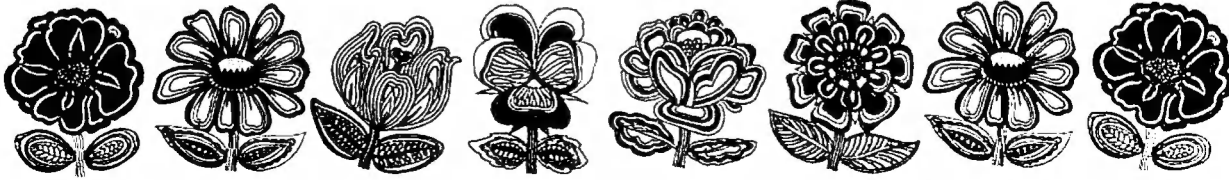
Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 2/91. The minimum membership contribution is \$25 per year. We do not send individual reminders to renew.

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